Lutheran Herald

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. . . O blessed hour, O sweetest night,
That gave Thee birth, our soul's delight

20
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Into His Presence With Singing

Erling Nicolai Rol

They were the rowdies of the little Minnesota town. Children of prodigal parents, they stood hesitant and quiet within the church door.

Seeing that it was a teacher from their school who was playing, they came timidly near the unfamiliar organ, fascinated by the great pipes above them.

into a bulging coat pocket, as three joyful voices always in tune, sang of wise men bringing costly and of shepherds, empty-handed but with hearts of adoration.

A silent night, a holy night was reality in the h of these three waifs. The practicing I had come t

Away in a manger
No crib for a bed,
The little Lord Jesus
Laid down His sweet head,
The stars in the sky,
Looked down where He lay,
The little Lord Jesus,
Asleep on the hay.

The cattle are lowing,
The poor baby wakes,
But little Lord Jesus,
No crying He makes,
I love Thee, Lord Jesus,
Look down from the sky,
And stay by my cradle,
Till morning is nigh.

They were the rowdies of the little Minnesota town. Children o prodigal parents. . . . But a silent night, a holy night was reality in their hearts.

For a while they only listened and watched. Then one of them came forward and asked as if his life depended upon the answer, "Can you play *Silent Night?*"

With eyes shining, they sang this carol they had learned in public school.

The biggest boy climbed up beside me on the bench. "Know the one about the manger?"

That done, it was, "You know that one—oh, about the angels—the herald angels singing?"

The smallest one had kept his cap on when he came inside the church. It disappeared from his head, poked

was no longer important as these three sang on an hungered for Him their parents cast out.

The Christ Child is very real to little ones who to sing about Him. We parents will find Him more too, this Christmas season, if we quest less fever in the market places and take more time to suffer little ones to come unto Him. And truly, our chil have less need of toys when ourselves are given t

Like the Child in the manger, they seek first love. Secure in the citadel of that love, they care then if our shepherd hands bring no costly gifts.

LUTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News E**

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Lutheran Herald

ngels Long o Look

The Editor

A CHRISTMAS MEDITATION

obody really understands Christmas. Children come est, because children don't try to analyze everything; y simply believe and accept. The Apostle Peter makes range statement in his First Epistle about the mys- that is Christ and Christmas. He has been writing ut the prophets who "searched and inquired about salvation" and how they by the Spirit predicted e sufferings of Christ and the subsequent glory." d that, says Peter, is a mystery so great that these "things into which angels long to look."

But that isn't Christmas; that's Holy Week and ter." You are wrong if you say that—utterly wrong. course it is Christmas, the very heart of Christmas. haps one of our weaknesses is that we so easily for- that the entire ministry of Jesus is included in His h; that the sermon of the angel is a summary of whole Gospel. Christmas—another name for it is he Festival of the Incarnation"—is the holy day en God became flesh "and dwelt among us." The dow of the Cross of Redemption falls over the nger-cradle. The sunrise of Easter Morning shines ether with the star of Christmas Night, and does outshine it. The message of the Christmas angel, here is born to you this day . . .," makes wondrous mony with the message of the Easter angel, "He is here, for he has risen."

hat is the wonder and mystery of Christmas. That hy we cannot fully understand it. That is why even gels long to look."

So we stand at the manger in the company of angels. Outside the stars are shining—Christmas stars; and soft winds bring the echo of the angels' song. Inside are the warmth and peace and hope and joy of birth. A flickering torch sheds a dim light—brightest over the Babe, still bright as it lights up the face of Mary, whom an angel called "blessed"; dimmer as it outlines the strong features of Joseph the humble, the obedient, the servant of God. Back in the shadows are the shepherds, newly come, and the radiance of what they just saw and heard makes man-made light superfluous. Perhaps also, as we used to sing when we were children, "the cattle are lowing."

That is the scene. Those are the characters that make it. And then you, and I—and the angels. And all of us "long to look." Perhaps it is an angel who lifts the coverlet, as we crowd around. A baby there—a little man-child, newborn—a baby no different, as far as we can see, from all the other little babies we have ever seen—red and wrinkled, and helpless, too; just a little baby boy, nothing more.

Nothing more? Oh yes, much more.

In Him the hopes and despairs of humanity meet, and hope conquers despair. Never again need mankind cry, "Oh, that I knew where I might find Him!" He is here, "the Sun of Righteousness, with healing in His wings." The Bearer of Salvation has come, "to seek and to save that which was lost."

In Him the purpose of history becomes plain. Man is no longer the frustrated unit of a frustrated ant-hill of purposeless humanity. Events are not the helter-skelter of either destiny or chance. History is now His Story. In Him "the hopes and fears of all the years" are resolved.

So the angel, who "longed to look," lets the coverlet fall over the sleeping Child. Each of us goes his way. We still don't understand Christmas. But perhaps what we have seen and heard has made us children again—children who believe and accept.

Twenty-five Years of "Christmas"

Erik W. Modean

Some people collect stamps, some coins, some even pieces of string. But few, if any, can match the unique distinction of Randolph E. Haugan as a collector.

He makes a specialty of Christmas.

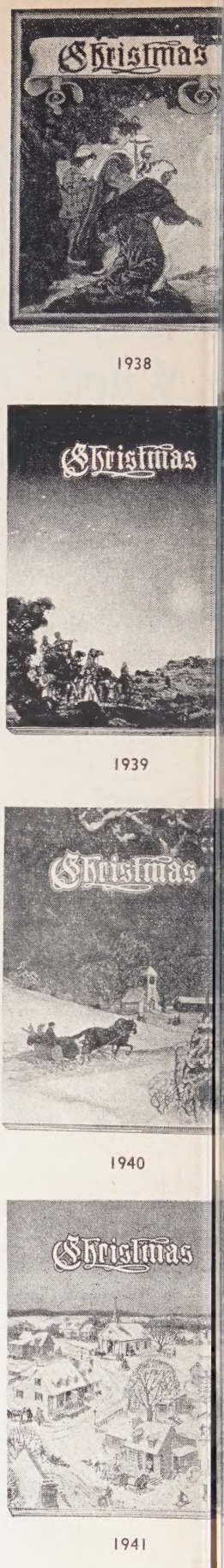
For most of us, Christmas is a seasonal preoccupation. With Haugan, it's an around-the-clock, across-the-calendar interest which he pursues avidly as he goes about his duties as general manager of Augsburg Publishing House, operated by The Evangelical Lutheran Church at its national headquarters in Minneapolis, Minn. Little wonder his colleagues think of him as "Mr. Christmas."

While Haugan's reverence for Christmas goes back to his childhood days on a Wisconsin farm, he's not sure when he first began to collect Christmas memorabilia. It wasn't long, however, before his files bulged with material. Happily, he didn't keep it to himself.

Instead, a quarter century ago, he coupled his hobby—if such it could be called—with a borrowed idea and out of the union came *Christmas,* an American annual of Christmas literature and art. Devoted solely to the observance of Christ's birthday throughout the world, it is designed "to put the real meaning back into Christmas." The first volume in 1931 was a sellout and it has risen steadily in popularity ever since. Some volumes are now collectors' items.

Haugan borrowed his idea from annuals which were a tradition in Scandinavia and England but had never caught on in this country. Then he worked it over into his own conception of what Christmas should mean and gave the annual the dignity and religious significance he felt the others lacked.

From the start, Haugan laid down several cardinal principles that have been rigidly followed



1942

1946

1948

1943

through the years. Christ, he resolved, would be the central theme of the annual. There would be no compromise with commercialism or secularism. Hence, no advertising, no scenes of revelry, no Santa Claus. And positively never, never any use of Xmas! That abbreviation, to put it mildly, Haugan considers an abomination.

He also bears an intense antipathy toward the drab and the dull. Under Haugan, Augsburg pioneered the introduction of color and illustration into the production of all types of religious material.

"Our job," he is convinced, "is to produce materials in as fine a form as any secular printed work is done."

In color printing by the photo-offset lithography process, in typography, in selection of text and art, *Christmas* is in a class by itself. Over the years, the annual has brought its hosts of readers a wealth of outstanding articles, stories, poems, music, and art, gathered from all corners of the globe to interpret Christmas as a holy day rather than a holiday.

1949

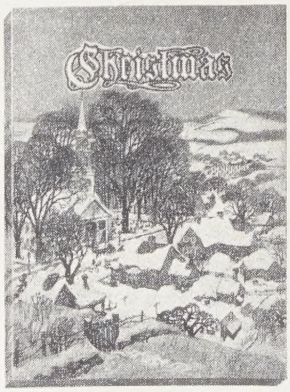
1944

No sooner has one edition of the annual "gone to press" than Haugan plunges into preparations for the next volume. His co-workers, in their travels, maintain a constant lookout for the best creative efforts of artists and writers, of men and women who put their hearts as well as their heads into the work of their hands.

Ninety-five per cent of the material is obtained on

1950

1945



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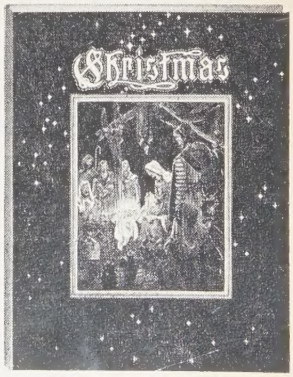

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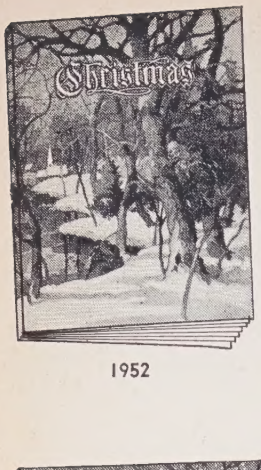
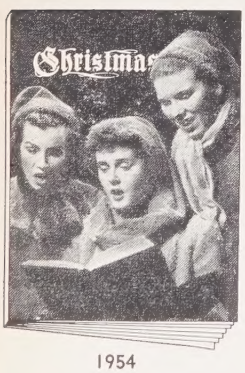
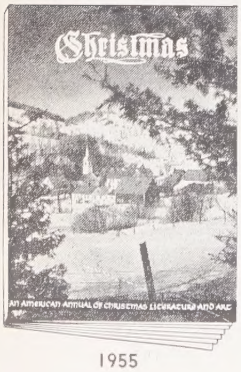


1952

1953



1954



1955

assignment; only five per cent is unsolicited. All must meet the critical approva Haugan, who has been described as an editor who wants what he wants when wants it. Which is just another way of saying that he's a stickler for perfectio

One of the best clues to the spirit that motivates Haugan as editor of *Christ* is contained in his foreword to a feature in this year's 25th anniversary edition.

"This picture story," he said, "is for those to whom the modern holiday sea seems to get more glamorous and clamorous each year, but who still experie that old nostalgic feeling for the Christmas-time of a more quiet bygone era."

Maybe, in a world where Christmas has become synonymous with a gr spending and merry-making spree, that's old fashioned. But the amazing accepta of the annual is solid proof that a lot of people prefer its stress on those sim spiritual truths from which spring the eternal joys and pleasures of mind and sp

A mere 5,000 copies of *Christmas* were printed in the depression year of 1931, the run sold slowly—but it sold. Gradually the circulation crept up and up, today some 140,000 are being sold.

Look the annual over from 1931 to 1955 and you'll find much the same pat in all of them. Generally, it has 68 to 72 pages, with sections devoted to entertai Christmas fiction and poetry, striking photography, original Christmas m beautiful contemporary and classical art, interesting articles on Christmas cust and folklore and—above all—the changeless Gospel Story.

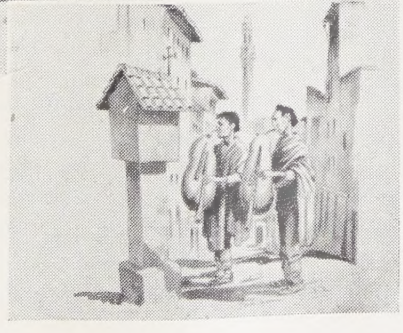
Always, the age-old, ever-new story of the Christ Child is the leading fea of the annual. Those portions of Matthew and Luke containing the Magnifica Mary, the accounts of the birth of Jesus, the visits of the Shepherds and the Wise to Bethlehem, the flight into Egypt, are recorded just as they are in the Bible, the added enchantment of glowing pen and ink illustrations and sheer artistr the use and arrangement of type.

Why has *Christmas* succeeded so remarkably while countless other annuals failed? Haugan has no doubt on that score. The answer, he is certain, lies in fact that it tells the wondrous story of the birth of Jesus Christ, Lord and Savior "and she brought forth her first-born son, and wrapped him in swaddling clo and laid him in a manger. . . ."

This, and nothing more, is the emphasis of "Christmas"—and people love it.

At the right: Dr. Haugan compares Volume I and Volume 25.

At the left, below: Dr. Haugan and Artist Lee Mero study page proofs.



At the left: Christmas scenes are pictured in Romania, England, Austria, and Italy. . . . Below: An illustration by Stryker Ingerman for "The Christmas Story" in CHRISTMAS, 1955.

He doth within a manger lie,
Hallelujah!

Unrest in the Land of Peace

Robert H. B

If you were permitted to choose a land to visit outside America, which would it be? I wonder if the land to which the thoughts of us all go especially at Christmas-time would not be your choice—the Holy Land. This is the land promised so long ago to Abraham, to whom the Lord said: "Go from your country and your kindred and your father's house to the land I will show you. And I will make you a great nation, and I will bless you, and make your name great, so that you will be a blessing. I will bless those who bless you and him who curses you I will curse; and in you all the families of the earth will be blessed" (Genesis 12:1-3).

In fulfillment of this promise a history was lived out in this land that has brought a blessing which can never be measured in physical terms. In this tiny land, so small that seven of comparable size would fit within the boundaries of Minnesota, God chose to reveal Himself in such a great and wonderful way that it need not be repeated; for here through His Son He became flesh and dwelt among us. Because of His coming we can behold His glory—"glory as of the only begotten from the Father, full of grace and truth" (John 1:14).

But the Hills Are There . . .

A visit to the land where Jesus once lived will not capture that glory. The written Word, breathed up by the Spirit, reveals His glory in a way that earth scenes and landscapes can never do. The pilgrim to Holy Land is often disappointed, when he sees h the holy sites have been transformed beyond any rec nition of what they were when our Savior walked earth. The gold, bejeweled altars and statuary in Church of the Holy Sepulchre, for example, bear resemblance to the ugly hill of the Skull where Savior died. The fabulous wealth treasured up in sc of these sanctuaries seems so out of place amidst squalor and wretchedness that so often surrounds th Accordingly these holy places, transformed by the sup stitious devotion of Romanist, Greek Orthodox, Armenian devotees, each often disputing as to the ex authenticity of a certain site, do not present Christian at its highest level. Here one does not recapture glory of the only begotten from the Father.

But the hills and valleys where our Lord walk are still there. The sea of Galilee, nestled amid mountains that surround it on all sides, still sparl as a beautiful sapphire. As one travels through land and sees the places where the patriarchs Abrah Isaac, and Jacob once pitched their tents and built th altars to the Lord, where the prophets Amos, Isai and Jeremiah proclaimed so fearlessly the Word God, as one climbs a sycamore tree and imagines h Zacchaeus must have felt as the Master drew n looked up and said: "Make haste and come down, I must stay at your house today!" the well known sto from the Bible come alive and take on even ric meaning.

Seven Eventful Weeks

It was my privilege this summer to spend seven of most eventful weeks of my life in the Holy Land a member of a workshop sponsored by the Natio Association of Professors of Hebrew in conjunction w New York University and the Jewish Agency. O hot, humid, late afternoon in July some fifty exc Americans boarded the huge four-engined Constella

the Israel El-Al Airlines and settled down in the seats the steaming hot cabin, anxious to be up in the air id away from the oppressive heat which New Yorkers ad been suffering for several days. At exactly six clock the powerful engine sped down the runway of ie Idlewild International Airport and soon was soaring ver the ocean toward Israel, 6,000 miles away.

Thirty-eight hours later, on Sunday morning at eight e landed at Lod airport in Israel. Never shall I forget ie thrill of seeing the coast of the Land of the Bible or the first time, as we flew in from the Mediterranean ea on our giant "blue bird" just south of Tel Aviv-Jafo. he twin cities below glistened like jewels in the bril-ant sunshine which never ceases in Israel during the ummertime. A few minutes later we stepped out of ur plane on the land that was to be our home for over x weeks.

We were two parties that had come on the plane: ne a general workshop for students interested in doing raduate work in the social and economic problems of ie modern state of Israel, the other a workshop in the udy of ancient as well as modern Israel with special mphasis on biblical and archaeological studies. The rmer was a large group for both men and women f Jewish and Gentile background; the latter, of which was a member, was a small group of eight professors f theology from seminaries scattered throughout Amer-a. Our daily program was full and varied. Leading cholars of Israel lectured on such subjects as Hebrew terature, the teaching of the Bible in Israel, the sig-ificance of the famous Dead Sea Scrolls (most of hich are now in Israel, and which we had the oppor-unity to see and photograph), Arab-Jewish relation-ips, the economic problems of the modern State of rael, and the like.

On several occasions we were taken on guided tours sites of interest all over Israel: Tel Aviv, the largest ty as well as the cultural and business capital; Haifa, e beautiful harbor city built up the steep sides of t. Carmel like Duluth, Minnesota; Nazareth, the boy-ood home of Jesus, now a flourishing city of over ,000 Arabs, the only all-Arab community in Israel; apernaum, now lying in ruins along the beautiful ore of Galilee; Beersheba, the rapidly growing capital the desert region of the Negev in the south part of rael, which now is getting water from the north, and ay some day blossom like a rose. We also explored ery part of Jerusalem, where we had our headquarters the modern seven-story hotel Or-Gil (light of joy). Each day we had a conversational course in modern ebrew. For an hour and a half we would converse this language, once spoken by David and the ophets, which has now been remarkably revived as a ing language. To us who had struggled so hard to across the mere rudiments of this ancient tongue, it was a revelation to behold how it has sprung to life. Hebrew no longer is a dead language, but a vital means of communication. The smallest children speak it with ease and rapidity. The difficult gutterals and strange conjugations flow from their lips as fluently as water from a faucet. How easy the language seems as they speak it! By the end of our six weeks we too had acquired a usable vocabulary which we practiced on the hotel proprietor, the fruit-vender, and the owner of the book shop whose stall was at the entrance to our hotel.

The proprietor of the book shop was a Hungarian Jewish refugee, and he insisted that we do our buying in Hebrew. With much stammering and suitable motions we made our purchases and gave the proper change in *prutot, grushim,* or *lirot.* The *prutah* is the smallest unit of exchange in Israel, worth less than a tenth of a cent. Ten *prutot* make one *grush,* and one hundred *grushim* make one *lirah* (58 cents). *Kamah oleh al zeh?* (How much does this cost?) was a very useful expression.

Peace! Peace!

Of course the most useful term in Israel is *Shalom* (peace), the greeting which you use when you meet a person or bid farewell. With *shalom* you begin the day, and with *shalom* you end it. Peace! Peace! It is too bad that peace and good will are not more actively realized in the lives of the people of this troubled part of the world. The Arabs too use "peace" as their greeting. How tragic that this land of peace, now a land in "pieces," is torn apart by hatreds and resentments, residing in the hearts of these descendants of Esau and Jacob. Again the ancient words of Amos are reenacted, "His anger tore perpetually, and he kept his wrath forever."

Having been in Arab Jordan I can appreciate the suffering of the poor Arab refugees there and their feelings of bitterness. But the solution for their problem is not revenge upon the Jew, who has already suffered too long the "slings and arrows of outrageous fortune." The solution lies in the word "peace" which these brother peoples use as their common greeting. May God in His grace give wisdom to the leaders of the world that they may find soon the solution which will bring tranquility to this troubled land.

Christmas Beauty—a Trilogy

Mrs. Casper Brenc

The beauty of Christmas is as sparkling and effulgent as the most gaily decorated fir tree. The light of it glows with a radiance of star studded moonglow. The brilliance of it glitters from store windows and the warmth of it vies with the blazing of hearths. The color of it makes the brightness of summer foliage pale before the deep red and green of holly, the waxen sheen of mistletoe and the deep velvet of poinsettia petals. The aroma of it is a combination of sugary spiciness, roasting succulence, and pine scented fragrance. The feel of its beauty is an anticipation that begins in happy childhood when a day is a year and a year is an eternity until Christmas comes.

We see and know the shining yards of tinsel; the fragile baubles on the tree; the frosty stillness of a winter night or diamonds on the blue snow in the morning; the holly wreaths and tall candles in the windows; the greetings gay and merry. A fruity aroma spreads its fragrance to every nook and cranny where hidden surprises wait for the Day. Desires for that special dolly, an oversized teddy bear or a train that runs (by itself) feed the impatience of expectancy. The busy hours hurry pell-mell and Mother gets panicky at a newspaper caption, "Only Sixteen Shopping Days Before Christmas." All of this is a thing of the senses. We see, we hear, we taste, and we feel the material beauty of Christmas surging everywhere.

Tinsel tarnishes, baubles break, the winter night is passed, the diamonds are an illusion, the wreaths wilt, the candles burn out, the greetings are echoes and the toys wear out. This is not a lasting beauty.

Another Kind of Joy

There is another kind—the beauty of Christmas joy. We are joyful because it is an anniversary of love. Gifts are given, great and small. The measure of worth is not the size. There is joy in bringing happiness to a little child with his nose pressed flat against the plate glass shop window. There is joy in sending a Christmas rose to a shut-in. There is joy in the planning of a Sunday school program.

There is joy when we have choir rehearsal for the candlelight service and when we sing "Trygt kan Du hvile, Du lille deilige Ungen til Mor. . . Jule-kvaelds-klokkerne ringer, vinker til Festen Dig ind" (Mother her vigil is keeping, hush little babe to her song. . . . Christmas Eve bells are a-ringing, festively calling thee in). The weariness from dashing back and forth to practice is forgotten when we come home to bake cookies and *Julekage* that will be wrapped in red and silver for the neighbors' Christmas morning breakfast.

Christmas Past

Joy in the memories of past Christmases lets us h again the church bells of Aspelund and Wild R They rang at five o'clock of a Christmas Eve. T chores were done. Everyone had cleaned up early. H they hurried to be through before the bells rang throu the valley.

So still the night!
All clamor now is hushed.
The weary feet find rest,
That thru the day have rushed
This task to do,
This urgent errand run,
That all might ready be
At setting of the sun. (L. S. J. Reque)

The square oak table with the whitest of damask wedding present used only for special occasio waited for the steaming platter of *lutefisk*, the pl with *lefse* and the bowls of *sød suppe*. Mama oper the Bible: "And it came to pass in those days, t there went out a decree. . . ."

Photo by H. Armstrong Rob

Their faces shone from soap and happiness!

Less than fifty miles away was another village. The ttle white church burned extra kerosene for this night. he huge Christmas tree dwarfed the sanctuary and overed the plainness. Near a make-believe manger iled high with straw from old Mr. Schultz' barn stood veral small girls. Their faces shone from soap and appiness; their white starched dresses were tied with ide sashes of pink or blue satin (infallible rule: pink r brown hair and blue for blond). At the teacher's gnal, they sang, "Blessed voice of Jesus, over land nd sea, when He tells the children, 'Let them come Me. Let them come to Me. Lord, our Saviour be. less Thy little children coming now to Thee.'"

esterday, Today, and Tomorrow

ever ending joy that merges the past with the present. he greatest beauty of Christmas is not a physical ing of touch or a nostalgic one of memory. The great- beauty is its holiness.

or unto us a Child is born
nto us a Son is given."
is the Birthday of Jesus.
he manger was ugly,
he Child beautiful.
he world is sinful,
he Child holy.
od's gift to man came as a miracle of light to a darkened world.
tiny sinless Babe born in the lowliest of cradles to be light to lighten the Gentiles, and
he glory of thy people Israel."
hristmas is Christ within us.

When the real beauty of Christmas lives in your art, you will always remember. It is so very old and always new. Carl Granrud said, "Christmas never ps happening to us." May the love of the Christ ild be as a lighted candle to our souls. A light of th and love never to go out. The love of Jesus, our ng will shed its light always and give Life to all who low His Star which "through the years long past d gone, have ever cast a light to tell the peoples of earth of a Saviour's birth on Christmas Night."

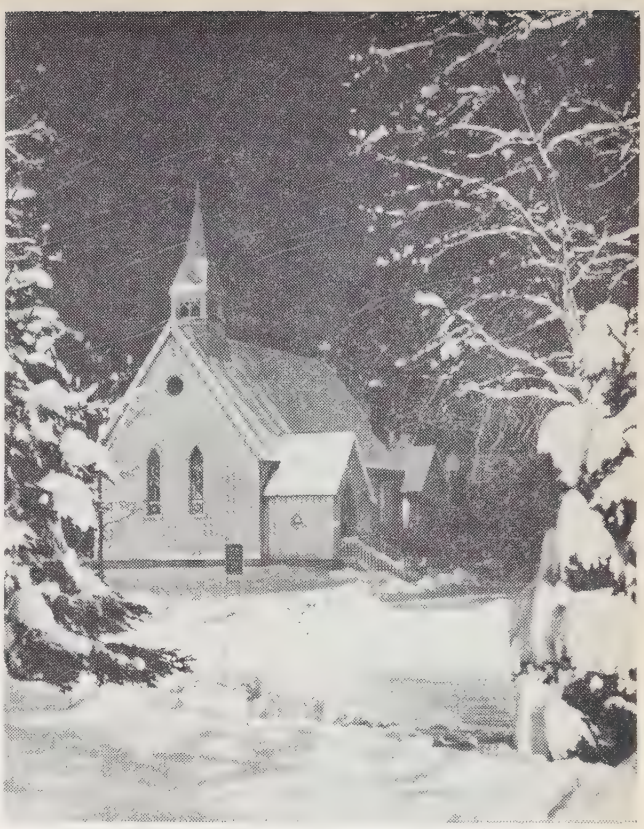


Photo by A. Devaney, Inc.

Less than fifty miles away there was another village and another church.

"And Suddenly . . . a Multitude"

In heaven, on this Holy Night,
Do angels pause to sing
In sweet observance of the day
When God sent earth its King?

And are the carols led by them
Whose voices once outpoured,
Above Judea's star-lit hills,
Glad homage to the Lord?

In timeless wonder do they wait,
Through aeon-interludes,
For all the earth to hail the King
In praise-filled multitudes?

GERTRUDE HANSON

Lord, keep us humble. . . . Why should we who would announce Your coming and tell of Your salvation, ever hope for more than You had?

Musing . . . On a Still, Winter Night

Sam Seminari

It's becoming something of a ritual. It happens with alarming regularity near the end of every semester. For as long as I've known my roommate, almost the very same things have happened. The time is always late at night. The procedure is something like this:

There's a sigh, a pause, and then a groan. His typewriter stops clicking and my roommate arises, bleary-eyed and weary. He stretches, yawns, and then steps to the window. After surveying the moon-lit, star-filled night for a brief time, he sighs again and turns to me.

My typing has stopped too, and I listen to his lines, awaiting my cue. He glances at the clutter of coffee cups, books and notes, which fill both our desks and even spill over onto the floor. He even gazes at the longed-for beds, but only fleetingly before he turns to the window again. Then it comes, "I wonder what people are doing tonight?"

That's my cue. The question isn't profound and so the answer needn't be either. It doesn't take much of a detective to know what "people" are doing. From the lack of lights in the houses surrounding our dormitory it's very plain that "people" (as opposed to students, c type of students anyway) are sleeping. I say so.

"Nice," he replies, and looks again at the unslept beds. With that, he gathers up the coffee pot a ambles out to get water to make more strong, bla brew.

I've come to expect this ritual to transpire at t end of every semester. As long as I've shared a roo with this fellow it has happened. For both of us ha the undesirable habit of putting the term papers a reports that are assigned early in the semester off un just before the date on which they are due. Then co the long hours when what should have been done leisure is done in haste . . . and late at night. There some of the students here who don't do things t way. They are stretched out in their beds now, sleepi soundly. More power to them!

Now it's our last year at Luther Seminary. N year, if all goes well, both of us will be in a par somewhere. The days of classes and term papers v be past. And it's frightening. Not because of what will be leaving behind, but because of the task a the responsibility which will be ours. For then we v truly be pastors . . . preachers . . . messengers of G

It looks cold out tonight. The moonlight does li toward adding warmth. It might have been a night l this on which He came. True, there is snow in Min sota and there's none in Bethlehem but it could h been "a 2 A.M. clear" like this one.

. . . Strange, isn't it? That Christ's birth wasn't nounced to the religious scholars of the day. Wonder too, that the angels went to humble shepherds to tell the coming of the Savior. Could it have been beca they were the only ones awake at that time of nigh (If so, some of the students I know should be able hear angels sing almost constantly—but there is o the quietness of the night . . . only the stars and moon.) God chose to tell shepherds because that's kind of God we have. One who didn't hesitate to born in a barn.

Lord, keep us humble! Even when we become past

n't let us forget that You came to minister to all . . .
t Your birth was first announced to men who cared
sheep.
f there were ever a time when the priesthood of
ievers ought to be stressed it is at Christmas time.
en the very way that Jesus came would show that
came to all men. There is no one who cannot stand
ectly in the presence of God now that He has re-
ved the barrier of sin. And He came as a baby.
Lord, keep us humble! . . . You were the humblest of
n. Why should we who would announce Your com-
and tell of Your salvation, ever hope for more than
u had? Now as we consider a "call," keep us from
arding such things as salary or parsonage too highly
en we should be looking for need and challenge.

y roommate has returned. "It'll soon be ready," he
s, referring to the coffee. I know the term paper
which he is laboring won't be finished for a couple
hours yet. Evidently he, too, has been thinking of
ristmas.
"Remember that picture?" Our papers are forgotten
mentarily as we wait for the coffee. He continues,
he one with a manger in the middle of a small town
eet? That'll be our task next year at this time. To
the people of our town that Christ has come.
hy . . . we'll be like angels!"

Announcers of His coming, bearers of His joyful message. How many new "angels" will graduate from Luther Seminary next spring? Evidently not enough, for there may be congregations which even after this class graduates, will have no pastor.

And how many angels were used on that first Christmas? "A multitude"—to tell a few shepherds. The ratio seems to have been different then. Everyone who knows the tidings ought to speak. That is the responsibility of being a believer. Yet, there must be some who have had special training. Some who will make the message new and meaningful for the age in which they live.

Lord, make us humble "angels." Never let us forget that it is Your message that we tell. Remind us constantly that You *called* us. And help us remember that it will be Your congregation that will summon us to serve You.

The coffee is ready now. A few sips and then with a sigh the typewriter on the other side of the room begins clicking again as the somewhat refreshed roommate pushes it on. The ritual is over. . . .

"People" are sleeping. If we were wise students we would be too. But it always seems to happen that good thoughts, inspiring thoughts, come best late at night. Perhaps because it's quiet. Maybe it's because it could have been a night like this. . . .

"And the Child Grew"

The Shepherds bowed before Him,
And Wise Men came to bring
Their best gifts to the Infant
They hailed as "new-born King."

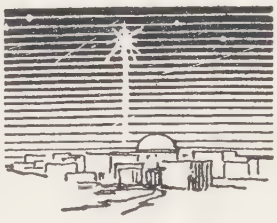
I wonder, when He grew up
And preached beside the sea,
Were they with those who answered
When He said:—"Follow Me?"

They, who had come to worship
The night that He was born,
Where were they when His forehead
Wore only crown of thorn?

Do some of us at Christmas
Adore the new-born King;
Sing carols at the manger
And bring an offering;

But follow not the teachings
Of Him our songs adored,
And fail to love and serve Him,
The grown-up, risen Lord?

GERTRUDE E. WARTCHOW



Under a Star

Born to be Arbiter,
Wonderful, Counselor
Under a star.

Taunted repeatedly,
Never such infamy,
Suffered Gethsemane
Under a star.

Jesus, the marvelous,
Died on the cross for us.
Time cannot mar
Life so victorious
Under a star.

HARRIET SWAN SPENCE

Home Is an

It is not only pastel walls and polished floors that make a home. It is the attitude of mind of those who dwell there. It is a composite of all that goes into giving a child a sense of security and of well-being. Included herein are the same things that make a good home anywhere. It will mean people and buildings that "smile" in the minds of the children, for how the child *feels* is important.

Adults see things through adult eyes; a child cannot see through adult eyes nor can a child speak for himself. But, one thing a child feels, knows, needs, and sees (or misses, if it is not there) is love from other human beings. In a Christian Children's Home each person who touches the child's life will want first and foremost to have love for every child.

At the Parkland Children's Home in Everett, Washington, where Mr. E. Don Moe is director, I found a simply beautiful attitude of mind on the part of both staff and children. Naturally, this attitude of love is contagious.

Happiness on the part of the children comes partly from the beauty of the location of the Home—the large tract of wooded land with the stream for trout fishing nearby, the carefully cut shrubs, both evergreen and deciduous, the colorful rhododendron—all that the Pacific Coast has to offer in flora and fauna. A large city floral nursery adjoins the Home property; the zoo is within view.

Be near me
Close by m
Bless all the
And take u

Happiness Comes Because . . .

Happiness in the Home comes in part from the large and colorful Simon and Schuster pictures on the dining room walls. Happiness comes from the fact that the dining room is made up of family tables, six or seven children with a houseparent at the head of each. As a child would do in any home, the children take turns about setting and clearing the table, as well as praying grace before and after meals. Happiness comes because of delicious and nourishing food prepared for the children, nicely served on cheerful dishes.

Happiness comes because the children go to public school, to Sunday school, and to church as a child from any Christian home would do. Only, here, a child has the advantage of his "parents" *always* going to Sunday school and church with him. Perhaps this is a r experience for many of the children.

Happiness on the part of the children comes beca the staff is happy. Informal staff meetings over morn coffee make for congeniality and the desire to serve w During these meetings a quick in-service training c sists of reviewing chapters of books helpful to the s All agree here that there is no room in a childr home for staff who do not understand the meaning Christian service.

Happiness comes because there is proper balance tween privacy and sociability, proper balance betw freedom and control. Each child has a part in decid his hobbies, crafts, and recreation. Once the child (w guidance) has decided on his favorite choice, be model airplane or etching, he is helped to remain st fast until the goal is attained. Each child has re access to houseparent and superintendent. Children also visited by their parents, most often on Sun afternoons. Those who do not have visitors plan o recreation or outings.

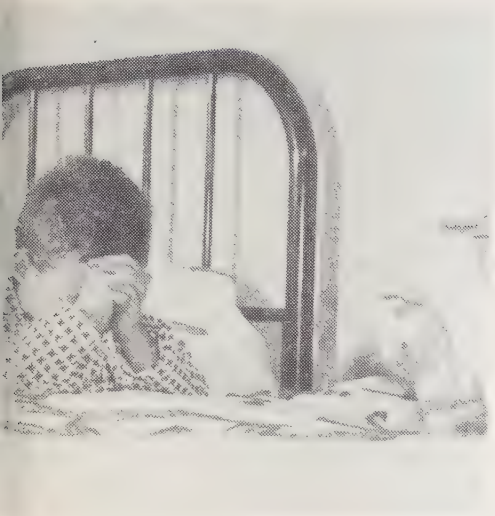
Under the guidance of the craft director, new avenues of creative activity are seen by a group of boys.

The Therapy of Healing

Time, and proper casework, coupled with a nat Christian home (be that an individual household

itude

Fernanda Urberg Malmin



hee to stay
me, I pray;
y tender care,
with Thee there.

everal "households" living together as is done in a hildren's home), do much in the therapy of healing ne emotionally disturbed child. The Parkland Chil-ren's Home maintains its own casework services.

On sunny days children play outdoors. I watched nem for over two hours one day. There were twenty-our children outdoors. Two chose to be playing in the wings. One chose to dig in the sand with a play truck s his helper. Two chose to build a tunnel with make-ift utensils of their own creation. Five others chose read colored comics of the Walt Disney and Adven-res of Livingstone type. Two decided to build a castle another sand pile while the rest were playing a game baseball under the direction of the athletic director. ach child was happy and busy, enjoying every minute it, getting tired from outdoor activity. One must not rget that there is therapy, too, in wholesome play on well planned and well kept playground.

Had they so chosen, others could have played soccer, lley ball, badminton, croquet, or they could have gone ith their houseparents to the city zoo of Everett, or Forest Park adjoining the Home property. They

entral Lutheran Church at Everett is the church home r the boys and girls at Parkland Children's Home.

Mr. Moe and a group of boys visit the zoo.

Children enjoy their meals at small tables.

Story hour time is important the world over.

could have gone to a favorite spot under the pines in the southwest corner of the Home property where, in true Mark Twain style, they can dig caves in their imaginary "hidden" corner.

Indoors, also, is a multiple of choice in activity for the children (over thirty boys and girls) at the Home. There are three play areas. In the big play-room, recently painted by twenty-two men representing Brotherhoods of four churches and young men from the LBI in Seattle, are large checkerboards and shuffle boards in the floor; there is ping-pong; there is a multiple train layout of six model trains, electrically controlled, with mountain area, switch yard, and city layout; there are large type erector sets on a specially constructed table.

One might wish the electric train equipment could also be available in Homes where there are teen-agers—as at the Parkland Home. However, perhaps this is an example that we so often observe in normal home life where the father loves so to manipulate electric trains himself that he buys them for his son who is still too young to fully appreciate this type of play.

There is a large gymnasium, until now not usable for want of repair. Thanks to the Women's Missionary Federation of the Pacific district, this play area will also be made ready for wholesome indoor recreation.

The third indoor play area is the craft room, which is available to the children for creative activity. Here model airplanes, model ships, and many other crafts are developed under the guidance of the craft director.

So, here at Parkland Children's Home, within a rather close area, and with only one building standing on the thirty-five-acre tract of land, is readily accessible much of what could be hoped for by any child.

A boys' chorus is planned; opportunities for the development of artistic and dramatic abilities are also planned.

At School and Church

To help the emotionally disturbed child get under the direction of the most effective public school teacher has often been a problem. Fortunately here, Mr. Z., consultant for the Everett Public Schools, assists in adjusting the teacher-child situation as well as the matchi and timing of changes to the advantage of the chi This service on the part of the public schools of Ever is of inestimable value. It is very important to wo *with* and not *against* the child's aptitudes and abiliti be they even seemingly of negligible quantity.

There is much that could be written about the val of a good church home for the children from our ch dren's homes. Central Lutheran in Everett, where D C. P. Rasmussen is senior pastor, renders this importa service to the children from the Parkland Home.

Our children's homes today need far more equipme both physical and psychological, than in the yesteryea Today our Homes deal with emotionally disturbed ch dren. When all else has failed, sometimes several tempts at foster home placements have failed. Th the child comes to one of our Homes. Can we w have learned of the compassion of Christ fail th children?

A Foster Home Became a Children's Home

Little did the founders of Parkland Children's Ho at the turn of the century think in terms of placeme of a child as treatment. There was a need; a ki family in Parkland opened their home to the needy ch dren and a foster home was created. As the need gre and more children came, that foster home grew i an institution. Finally, old Columbia College at Ever became the present Home. The name Parkland w retained because there the Home had its birth.

Parkland Children's Home, like all our childre homes, has many needs. Physical equipment is enough. A definite planned type of therapy is as ess tial to these children as is a regular physical or den check-up. They need psychological and psychiatric he they need the help of social workers. They need help and support of the entire Pacific district so th

(Continued on page 1

A houseparent guides girls who are working in craftroom.

The Gifts They Brought

Ruth Stenerson

"And They Brought Unto Him"

old

nnyson said, "Every door is barred with gold, and ens but to golden keys." He forgot that golden keys nnot open the greatest treasures of life. It was not ld that opened to the Wise Men the door to the esence of the Christ-Child. But gold came therein; ld—the gift for a King.

Did the Wise Men who brought the gold know its nificance? Yes, for they came saying, "Where is He t is born King of the Jews?" The oriental wise man uld never have come to a King without treasures of d. It was the royal gift.

The Bible does not tell us how the gift was used. uld it have paid expenses on the long hard flight to gypt? Was it the gold that found for them a home in trange land? Or did it equip the carpenter shop in azareth?

Many men down through the ages have tried to turn d or cheaper alloys into gold. They have not suc- eded. But in the spiritual realm the God Who came earth that Christmas night has taken worthless, sin- ined human alloy and by His Spirit transformed it o the pure gold of His likeness.

It was a fitting gift those Wise Men brought—the ld they gave to a King.

nd Frankincense

the land of the Moslem, on the edge of the great sert of Arabia, the traveller sees a strange phenome- n. He perhaps rubs his eyes and looks again. But is still there. A grotesque octopus of a tree throws arms out in every direction. A series of horizontal s run uneven circles around the trunk where the l value of the tree is stored. Into those baby rivulets urses the precious gum which the owner or exploiter ll hasten to gather.

Frankincense is used as an incense, burned on the ars of the Eastern gods. In the Old Testament it was burnt-offering to the great Jehovah. And now it was offering fit for the deity of the manger Child.

The Arab who pitched his tent in the neighborhood these trees rose in the morning to breathe the air ngent with the odor of this gum. No wonder the ise Men following that desert Star stopped first to ng along this native gift—this incense for worship— s sweet-smelling gum called frankincense.

nd Myrrh

yrrh is a gum-like resin, growing on a tree which is all and scarred from constant draining. A botanist uld call the tree Commiphora Myrrha. The pungent sap of the tree drains off in expertly carved grooves. From exposure to the air it hardens into white-streaked drops of a reddish-brown color. Its flavor is bitter and aromatic.

Myrrh must have seemed a strange gift for a baby, for myrrh was a gift for one who should die. The oriental used it for embalming. Did Mary keep that too in her heart and ponder it? Did she early learn to understand that her Son walked through life under the shadow of a cross?

Did the Wise Men know the significance of their gift, or did the Father-Hand lead them to bring myrrh? It would have been an easily procurable gift on their desert trek to the Savior. Eastern Africa and Arabia are the only myrrh-producing regions known.

Myrrh, like the gold and frankincense, was a fitting gift for the Child Jesus, who never forgot that the pathway to His eternal glory was by way of a wooden cross.

All three were choice gifts for the Bethlehem Babe: the gold for His kingship, the frankincense for One Who was God, and the myrrh for One Who should die.

Home Is an Attitude

(Continued from page 1180)

there are means whereby to continue and improve this important work.

We know it costs to maintain the physical plant and provide custodial care for a child. It costs far more to give proper treatment to children who are emotionally disturbed.

A Happy Circle

I can visualize a joining of hands of superintendent, staff, and board, on the one hand, with the welfare agencies in the state on the other. They in turn will be joined by the psychologist, psychiatrist, social worker, public school, and by the children, because the joint therapy may lead to mental and physical health and happiness. Then the many interested people—pastors, congregations, individuals, and groups—praying for and supporting the Home, will join hands also, making a huge circle walking around Parkland Children's Home in joy and harmony as has been done through the ages around the Christmas tree in the happy homes of Norway.

For, people thankful to Christ for His coming, will want to join hands in showing compassion to the needy, even as He set the example for us. As He said, "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me."

All About a Christmas "Best-Seller"

George Dar

One hundred and twelve years ago this past October the greatest English novelist of his day sought a change of scene by taking a trip from London to Manchester. In 1843, Charles Dickens was at the peak of his fame. Only fourth months before, he had returned from a triumphal four-months' tour of the United States and Canada. Already, at thirty-one, his reputation was secure, since four great novels, *Pickwick Papers, Oliver Twist, Nicholas Nickleby* and *The Old Curiosity Shop* had brought him a world-wide following.

But now Dickens wanted an "out" from his irksome routine. Wearied by the long hours he had been putting in each day on a new 1,000-page novel, *Martin Chuzzlewit,* he had gladly accepted an invitation from the mayor of Manchester to have a part in the ceremonies at the opening of that city's new Athenaeum. Mr. Disraeli and Mr. Richard Cobden would also be there, so it was sure to be quite an occasion.

As it turned out, that excursion of Dickens is remembered for something else. It was while he was in the great English mill city that there came to him the inspiration for a new book—a story much shorter than his novels, with Christmas for the principal subject. In Manchester, the germ-plot of *A Christmas Carol* first planted itself in his imagination.

He did not start on the writing until he returned to his home at 1 Devonshire Terrace in London, but then, as always, he drove himself hard. For the next six or seven weeks he stuck to his desk all day, carrying the tale forward with tireless energy and never venturing forth until late at night when he struck out on long walks about the city streets, "many a time," as he afterward wrote a friend, "when all the sober folks had gone to bed."

The further Dickens got into the story, the more he became absorbed by his characters. They became so much a part of him that their doting creator went quite daft over this new set of "brain children." According to his own admission, he "wept, and laughed, and wept again" and "excited himself in the most extraordinary manner in the composition."

Even when the writer went on his long after-dark rambles, sometimes covering fifteen or twenty miles of the black streets of London in a single night, the story and its people still filled his thoughts. How curious it is to remember that certain parts of *A Christmas Carol* which now stir a reader's laughter or make his eyes grow moist, moved the author even more when he first put those passages down on paper!

A Christmas Carol

At last the writing was done. The 30,000-word st stood completed, and was ready for the printers. Christmas was close at hand, Dickens' publishers to do some tall hustling. How the tale could ever h been made into a book in the short time remaining always be a marvel of publishers' energy and acc plishment. Nevertheless, the feat was performed. manuscript was quickly set in type, the text was prin and bound, and the result was a beautiful little wo

It was a foolscap octavo volume, 162 pages long, w four etchings by John Leech, hand colored, and f wood cuts, a title page in two colors, full gilt edges, colored linen paper. To the lovers of the little clas this first edition became as great a prize as that of *A in Wonderland* is to its admirers. Nowadays its va runs into the hundreds of dollars.

A Christmas Carol was first given to the world December 19, 1843. No sooner had it been placed on London bookstalls than the public came running. " Dickens'" new book was snapped up eagerly, for first edition of 6,000 copies was all sold out within tw ty-four hours. Nine thousand more copies also went i very short time. It became a "best seller" from the v first day, and unlike many in that category, it remained one ever since—for one hundred and twe years!

Probably no writer ever received a more heart-wa ing accolade from his readers. All through that Chr mas season letters poured in upon Dickens from th who had bought the *Carol,* voicing their enthusia Most of these came from the humblest of homes, a told of what delight the story had brought, how it l been read once and then re-read, and how the bo had become such a treasure that it was kept on a li shelf by itself.

One catches an echo of that feeling in the remarks t were passed on the London streets, during that holi time, just after the little book was caught up on popular wave. When two persons met, one was lik to inquire "Have you read it?" And promptly the ot would answer, "Yes, God bless him, I have!"

Today, more than a century later, tens of thousa of readers still feel that way about Charles Dickens a his *Christmas Carol.*

And It Came to Pass

Harold B. Kildahl

Christmas Day, 1955
Text: Luke 2:1-14

altogether too many people that is exactly what ppened—"It came—to pass." Christmas came and it ssed. Christ was born, but then it was all over.

There is a certain terror about it all when December h has been marked off on the calendar and the tinsel, hts, green roping, and festooning all come down. It ne—to pass. The terror of the commercial shops and res where frenzied activity marks the "window ange" on December 24th, and instead of frothy little t items tempting the shopper to buy, the largest pots d pans, the drab towels and cloths, big items to quick- fill the window, appear. There is a terror about it cause the whole commercial world it seems combines a conspiracy to be done with it all and get quickly the display of valentines. Christmas came—to pass.

There is a grave danger about Christmas even in our urches, even in our Christian homes and lives. The nger is that the whole business, the whole idea will be t in the passage of time and the dropped leaf of the endar. But it should not be, not at all. You and I ow that too. The pity of it is that we seem altogether pless when the hour has struck and December 26th at hand. Business as usual, then; routine again, and workaday world reaches out again to grasp and d us in its firm grip. But it should not be—it need be.

If we only read the words correctly, and instead of using with a comma after "came" we go right on and d—"It came to pass" and realize that the birth of rist was an earth-shattering event in which all time ds its meaning, in which the world was visited by the ine, in which redemption became a reality, in which vation drew nigh. If we only catch the splendor of ll and realize that as it came to pass, so it comes to s in the hearts of men, for it is in hearts that our d seeks room—not in the inn, not in the manger— there, but in hearts—your heart, my friend. That st be the burden of our story. That must be the nt of our sermon. That must be the focus of the rk we do—that Jesus Christ, born so many years ago the village of Bethlehem lives and reigns today and ks room in the hearts of men. "Be born in us today" more than a song for children. It is the prayer of the urch and of Christians everywhere.

What happened in your life, December 25th? Did ristmas come to pass? Or were you visited by the it of Jesus Christ who found room in your heart? en.

Ministry of Music

Oscar R. Overby

When the house of God is filled with the paeans of congregational song, of praise and adoration, how wonderful the experience can be for each member who has come to worship! This song somehow can open new dimensions in us, so that we transcend our own human limitations. We may become more aware of our kinship with the Communion of Saints of all the ages; with the majesty and endlessness of our God. It may well suggest the re-enactment of the wondrous drama of the first Christmas night when "a multitude of the heavenly host" rent the Judean skies and let the glory of the Eternal shine through.

There is of course a vast difference between the original *Gloria in Excelsis* and our feeble antiphon. No doubt, that heavenly display must have excelled in splendor and power; yea, like a bolt of lightning it must have struck down into the night of human nature. In contrast, our response is often very indistinct and lifeless. We may entirely miss the drama that is so fraught with exciting roles and destinies. Yet, in spite of our calloused resonators, we must try and try to respond, to re-enact, to bring back the song which once the angels sang.

At Christmas time we all sing. The *lullaby* and the *Hallelujah* come into pitch and cadence as naturally as the flowers blossom in the spring of a new year. Yet we know that the wonder of Christmas can never be fully expressed in any human idiom. We find ourselves longing for a medium that might increase our capacity for wonder. In our beautiful sacred music we believe that such a medium is to be found. At Christmastime, therefore, we are moved to sing; the whole world is pressed into the chorus: "Let men their songs employ, while fields and floods, rocks, hills and plains repeat the sounding joy!"

In our church music the year around, and not the least at Christmas, we need the choirs, the organs, every talent to meet the magnitude of our purpose: that of finding appropriate symbols to actualize the wonder of wonders, the grace and glory of God and our response as we stand in His presence. The song of the congregation, however, as it resounds through the ages, comes closest to meeting our needs; that is, if each member has caught the pulse, the rhythm of the new life in Christ, and will let go—will lend his voice and soul-timbre to the ensemble.

Our common Christmas wish, then, is this, that our congregational song will rise unimpeded to meet the *Gloria* of the angelic host. May our inhibitions be swept away on the crest of that praise!

Meditations for the Family Altar

J. R. Hest

TOWARD THE SUNDAY AFTER CHRISTMAS

The Epistle: Galatians 4:1-7

The Gospel: Luke 2:3

Monday, December 26
IN GOD'S FAMILY
Read Galatians 4:1-7

So through God you are no longer a slave but a son, and if a son then an heir.

"No longer a slave!" So that's what people are until the time when God has knocked on the doors of their hearts, been invited in, and then permitted to make them sons. And what a wonderful change it is to be transformed from a slave to a son!

As different as day is from night. A slave has a hard life. He drags his feet. He gets up in the morning, drives himself through the day, then falls into a hard bed at night. Slavery is lived out under a whip. People who do not know God through Jesus are slaves.

"But a son!" How different that sounds! To be a member of God's family is the best thing that can happen to anyone. And it is possible for those who will let God come into their lives. "Through God" it takes place. Christmas is the beginning of this adoption program. And God wants many more members in His family.

Keep me always in Thy family circle, dear heavenly Father. Amen.

+

Tuesday, December 27
SATISFACTION PLUS
Read John 1:15-18

"And from his fullness have we all received, grace upon grace."

John is saying that Christ is the one answer to the needs of mankind. He is not the "something extra" that you must have in addition to what you yourself can muster. He is the answer. In Him is to be found our satisfaction.

"Grace upon grace," he says. Then he points out two examples of this. The Law, a hard taskmaster, is stripped of its power over the believer. Christ takes over. And a new understanding of God is given; the understanding that Christ gives. Our Savior has seen God and has made Him known to us.

These are blessed privileges and a part of the "fullness" we receive. And the longer we abide in Christ the richer is our life and experience. This goes on through life until we are called home to heaven. Then we shall be able to see Him as He is. Richer and richer, ever upward, is the experience of God's children.

Great is Thy love, dear God. Amen.

+

Wednesday, December 28
ALL IS WELL!
Read Psalms 16:5-11

The lines have fallen for me in p ant places; yea, I have a goodly her

These words are a happy song ing from the heart of a person wh walking through life with his han the hand of God. With your hand you can sing. God provides for all r physical and spiritual, for this presen and the life which is to come. When know Him, and depend on Him, well.

It's always good when things are at the center. When the big question about life is erased by God's answer can go on our way—or better, God's with our heads up and our hands bu His work. When our fears are remove are made free of many burdens that up the machinery of happy, useful li When we know that we are safe Satan and eternal death, we can walk the light step and the grace of bro and sisters of Christ. We can live Him. Living this way, all *is* well.

The lines have fallen for me in p ant places, O God. Amen.

+

Thursday, December 29
THE FULL VIEW
Read Luke 2:33-35

"Behold, this child is set for the fall and rising of many in Israel. . . ."

Simeon was able to see that. God gave him the vision. The little child he held in his arms was God become flesh. He was to grow into manhood and die. His death was to atone for the sins of mankind. He would not be accepted by everyone. Many would stumble over him. Many others would not stumble. They would receive him and be blessed.

Christmas is not long past. Yet, much of the world has dusted off its hands and is already asking, "What's next on the program of our excitement?" Christmas is over, so what's next? Not so with the true rememberers of Christmas. They saw deeper than the surface of the Christmas story. They saw the birth of the Savior, which is the beginning of the road that has its end at Calvary, and beyond that the glorious resurrection. That is the full view all of us want and need

Give me the full view, O Holy Spirit, that I may be truly blessed. Amen.

Friday, December 30
IMPORTANT PEOPLE
Read I Peter 2:4-10

Once you were no people but now you are God's people; once you had not received mercy but now you have received mercy.

The Bible is very simple in rating people: either they *are* or they *are not*. Either they are alive or they are dead.

The world has another way of rating people. They are rich or they are poor. They are "in the headlines" or they are unknown. They are a "somebody" or they are a "nobody." They are the "high and mighty" or they are the "down and out."

But God has the power, and He alone, to change people from *are not* to *are*. This is a necessary act on His part for all people whether they are rich or poor, or whatever other "rating" they may be given by the world.

The importance people have at the hands of God is not one that makes them go about bragging. Rather it is one that fills them with humble thanks.

Thank you for the life You give. Amen.

Saturday, December 31
ALL THE DAYS
Read Luke 1:68-75

" . . . might serve him without in holiness and righteousness before all the days of our life."

Today is the last day of the year look back upon the days that have and we recount the many things that happened. Among the things we re ber are happenings that we regret as as events we have tucked into the d folds of our hearts.

But we look ahead too. And w the old, old question, What's it goi be like? The Bible offers us a guar of good days on one condition: tha live those days with God, in His

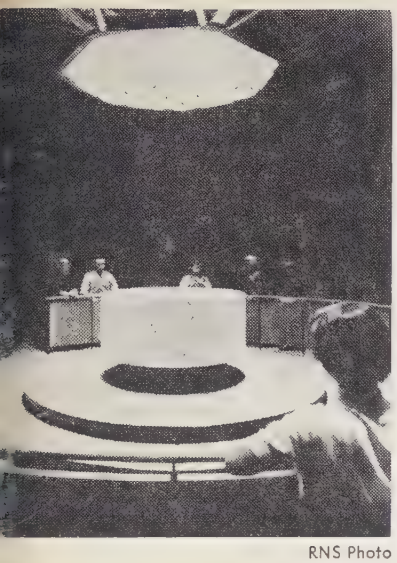
Zechariah, the father of John the tist, spoke words that are fitting New Year's goal: Serve God in ho and righteousness all the days of our There isn't a better plan to be found where. You can't waste your life for Christ.

Thank you, dear God, for the yea is past. In Jesus' Name, go with us the New Year. Amen.

Here and There on the Christian Front

Edited by Raymond M. Olson

UNIQUE CHAPEL AT DRAKE



RNS Photo

dents meditate around the communion
le of the unusual Oreon E. Scott Memo-
Chapel dedicated on the campus of
ke University, Des Moines, Iowa. The
man Travertine stone table, in the center
a circular prayer rail, is raised on a
dium and is four feet in diameter. The
pel, which has no pulpit or lectern, is
igned as a place of prayer and medita-
for all students. The structure was a
from Dr. Oreon E. Scott, St. Louis, Mo.,
prominent Disciples of Christ layman.
ke University is affiliated with the Inter-
onal Convention of Disciples of Christ.

HITING URGES CHANGES IMMIGRATION LAW

e present U. S. immigration laws phasize the spirit of "thou shalt not ne too near us," Dr. Henry J. Whit-, executive secretary of the Nation-Lutheran Council's Division of Wel-e, told a Senate judiciary subcom-ttee which has opened hearings on migration policy. The U. S. "has de magnificent contributions to the cepts and the implementation of ld-wide understanding and well-ng, but it has simultaneously con-ed barriers against understanding even set up new ones," he said.

he subcommittee, headed by Sen-Harley M. Kilgore, Democrat of st Virginia, heard a Senator as well nfluential labor and religious lead-plead for a liberalization of the roversial U. S. Immigration and uralization Law which was adopted 952 over President Truman's veto. Chief criticism was centered on the national origins system of assigning quotas to various countries, limiting the over-all immigration quota, and dividing this quota among the nations according to relative numbers of people from these countries who lived in the U. S. in 1920.

CHURCH WORKER EXCHANGE PLANNED BY LWF

An international church workers exchange program, an entirely new aspect of Lutheran inter-church aid, has been inaugurated by the Lutheran World Federation's Department of Lutheran World Service. It is designed to provide opportunities for church workers, including younger pastors, laymen and lay women, to receive practical training in churches of other countries to gather experience and ideas for their work at home.

Specific areas recommended for study under the exchange program include parish evangelism, stewardship, church publicity, Evangelical Academies, men's and women's work, student and youth work, social work methods, pastoral counselling and prison ministry.

The program was formally launched by an announcement sent from Geneva to the National Committees of all member churches. The director of LWS, Reuben C. Baetz, wrote: "Undoubtedly the Lutheran churches in your country have discovered and developed effective methods in proclaiming the Word of which your sister churches are not fully aware. Assisting the member churches by enabling them to get to know and understand each other better is one of the basic aims and purposes of the Lutheran World Federation. We hope and believe that this Church Workers Exchange Program is one practical method of moving toward that goal."

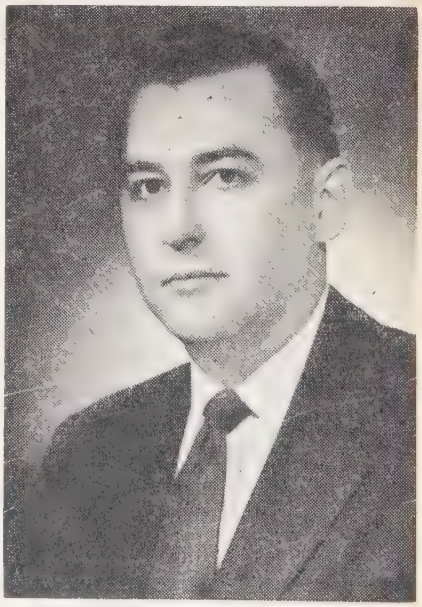
RELIGIOUS FREEDOM IN CANADA

The Supreme Court of Canada has unanimously ruled that the Jehovah's Witnesses and all other religious groups in Canada have absolute freedom of worship, assembly, and conscience. The decision of the nine-man court upheld a damage action by a member of the sect against three Quebec provincial policemen who broke up a religious meeting at his home in 1949. It awarded the man $2,000 and called the police action unlawful, illegal, and criminal.

The decision stressed that since Canada has no official State religion, no one religious group has the right to impose its will on a minority. It said that police officers have no right to interfere with religious gatherings, except to prevent an infraction of the law.

Justice Robert Taschereau, a Roman Catholic, said "all religions [in Canada] are on an equal footing and Catholics as well as Protestants, Jews

HEADS DIVISION OF PUBLIC RELATIONS



NLC Photo

Harold E Hammond, head of Hammond Associates, Schenectady, N. Y., public relations consultant, has been named executive secretary of the Division of Public Relations of the National Lutheran Council. He will assume his new duties on a part-time basis on January 1, 1956 and full-time on March 15th. He is a member of the Lutheran Laymen's Movement for Stewardship of the United Lutheran Church in America. He succeeds Dr. Joseph Simonson, now U.S. Ambassador to Ethiopia.

CORN FOR FOOD APPEAL

NLC Photo

Corn donated to the All Lutheran Food Appeal is unloaded at Gaylord, Minnesota, by farmers of Sibley County. When this pile reached 2,000 bushels a shelling bee was organized. Up to mid-November, 70 carloads of corn had been contributed to the appeal, with the likelihood that the final total would be more than double that figure.

and other adherents in various religious denominations enjoy the most complete liberty of thought. The conscience of each is a personal matter and the concern of nobody else. It would be distressing to think that a majority might impose its religious views upon a minority and it would also be shocking error to believe that one serves his country or his religion by denying in one province to a minority the same rights which one rightly claims for oneself in another province."

TAX ROLLS IN RICHMOND

Fourteen tax-free properties owned by religious and charitable institutions and having an assessed value of $410,000 will go on the tax rolls of Richmond, Virginia, on January 1st for the first time. They are the first of 484 properties valued at $43,036,820 adjudged taxable under a recent memorandum from the City Attorney's office to the City Assessor.

The memorandum stated that revenue-producing property of non-profit groups and buildings used for the administrative offices for a denomination or diocese would not be exempt from taxation. It was explained that this was merely an enforcement of the Virginia constitution which provides tax exemption only for "solely charitable institutions and for buildings used for religious worship and ministers' residences attached to such buildings."

The Foreign Mission Board of the Southern Baptist Convention is reported considering moving its headquarters elsewhere if the ruling stands. Plans for a new administration building had already been delayed by the decision. The chairman of the board said that if the board complied with the ruling it would be the only So ern Baptist agency paying real e taxes, and this might be difficul justify when there are other Soutl cities which would give tax-exe status.

WORTHY OF NOTE . . .

The Lutheran World Federation received a request from the Federa of Evangelical Lutheran Churche India to employ only Asian perso in new Christian enterprises in A according to Dr. Arne Sovik, assis director of the LWF Departmen World Missions. . . . A United Lut an mission congregation in Day Ohio, has called itself "A Mighty tress." . . . Drafting committees h been appointed to formulate a pla union between the Presbyterian Ch in the U.S.A. and the United Pre terian Church, without waiting fur for the Presbyterian Church in U.S. (Southern) to join in a three h merger.

WINDOWS FORM STAR

RNS Photo

A giant Christmas star is formed by 101 lighted windows in the Palmolive Building in Chicago. Lighted every evening from Thanksgiving to Christmas, it is 14 stories or 160 feet from tip to tip. It has bee every season for the last 25 years. A sm star is also seen on the Old Water T a Chicago landmark (left).

Within the E.L.C.

RSONS

The Rev. J. W. Carlson, Woodburn, egon, who last June went to Los ngeles to recover from illness, has urned to his parish, but will as yet r some time be unable to take over ll parish duties.

The Rev. Glenn O. Groth, Muskegon eights, Mich., and Miss Norma ystie were married Nov. 24 in Minapolis.

The Rev. J. W. Rosholt is serving as terim pastor of Zion Church, Pelican pids, Minn.

The Rev. L. R. Vanderpan, Turtle ke, N. Dak., will by Jan. 15 move his new parish, Philip, S. Dak.

Dr. S. C. Eastvold, president of Paci- Lutheran College and first vice esident of The Evangelical Lutheran urch, was honored at a festive gathing at the college Nov. 20 in anticiion of his approaching sixtieth birthy.

The Rev. K. G. Egertson has regned as pastor of Portsmouth Trinity urch, Portland, Oregon, and has acpted a Home Mission call to estabh a new congregation at Novato, alif. He will move about March 1.

The Rev. E. G. Stolen, since 1946 stor at Little Falls, Minn., will by arch, 1956, move to his new parish: evis-Akeley in the Northern Minneta District.

The Rev. Ralph Rusley has moved om Rolla, N. Dak., to a new parish ing organized at Ellendale, N. Dak.

The Rev. A. T. Blom, Strum, Wis., s accepted a call to Grace Church, au Claire, Wis., as its associate pastor. e will move there in February.

STRICTS

stern

Independence, Wis. A new parish s been formed, with Independence its center by three rural congregans: Evanger Church, hitherto of the sseo parish; and Grace of Pleasantle and Bruce Valley, earlier parts of e Strum parish. Pastor of the new rish since Dec. 1 is the Rev. Robert Arneson, formerly of Birchwood, is.

uthern Minnesota

St. Paul, Minn. St. Stephen's Church, rish of the Rev. Norman G. Anderson, has purchased a tract of land, somewhat in excess of 13 acres, to be used in relocating its church plant: church edifice, Christian education building, parsonage, recreation area, and possibly a "retreat area."

Cottonwood, Minn. Christ Church, parish of the Rev. E. L. Borg-Breen, celebrated its 75th anniversary Sept. 11. Guest speakers at the various services throughout the day were two former pastors of the parish: N. L. Otterstad and H. J. Madland, also the Rev. O. C. Brenna and Deaconess Judith Madland, respectively a son and a daughter of the congregation.

North Dakota

Williston, N. Dak. The four congregations constituting Rural Williston Parish: Round Prairie, St. Luke, St. Paul, and Scandia Valley, celebrated their fiftieth anniversaries Oct. 29-30. On the first day simultaneous services were held, afternoon and evening, in all four churches, guest preachers being Pastors W. A. Hunstad, N. R. Prestbye, Thomas Gabrielsen, W. H. Lund, and H. J. Hansen, the last three former pastors of the parish. On the second day two joint services were held in St. Luke Church, with sermons by Dr. L. E. Tallakson, president of the North Dakota District. The Rev. Alfred I. Rosgaard is the present pastor of the parish.

South Dakota

Omaha, Nebraska. Calvary Church, parish of the Rev. Otto F. Nielsen, received 42 new members on Nov. 20, raising the number of members of this 1½ year-old congregation to 212.

Rocky Mountain

Fairfield, Montana. The Fairfield parish held an appreciation dinner Nov. 27 in honor of its pastor, the Rev. E. E. Tollefson, and his wife, presenting them a cash gift.

Pacific

Longview, Wash. At a service of thanksgiving Nov. 13, Emmanuel Church, parish of the Rev. Frank L. Ericksen, burned a paid-up mortgage contracted seven years ago at the erection of a $100,000 Church. It was announced at the service that the congregation now is ready for a new major project: providing for the construction of a much needed educational building.

NEW CALIFORNIA PARSONAGE DEDICATED

The new parsonage of Lutheran Missionary Church, Montebello, California, parish of the Rev. Leonard C. Masted, was dedicated Sunday afternoon, Oct. 2, by Dr. Gaylerd Falde, president of the California District. The parsonage has 1,500 square feet of floor space.

OBITUARIES

Mrs. Alida Ton

Mrs. Alida Olen Ton, formerly a missionary deaconess, later the wife of a missionary to Madagascar, died at Willmar, Minn., Dec. 4, in her eightieth year. The funeral took place at Benson, Minn. She was born July 16, 1876, at Lake Hazel, near Benson, Minn. In 1900 she was graduated as a deaconess nurse from the Lutheran Deaconess Home and Hospital in Minneapolis. After serving three years on the mission field in South Madagascar she married, in August 1903, the Rev. Erik A. Ton, a veteran missionary in the Madagscar field, who for reasons of health had to return to the homeland in the year mentioned. After his death in 1917 she returned to Benson, where she made her home. She is survived by a son, a daughter, six grandchildren, and five sisters.

O. W. Olson

O. W. Olson, a life-long member and a son of a charter member of Lincoln Church, Barrett, Minn., died Nov. 8, 81 years of age. Funeral services took place Nov. 12, the Rev. Ivar Sandberg officiating. He was born Sept. 9, 1874, and during his life-long residence in the Barrett area he held many positions of trust, both in the church and the community. Among his survivors are his wife, three sons, and a daughter.

Mrs. John Levorson

Mrs. Gurine Harmon Levorson, widow of the Rev. John Levorson, who died in 1949, passed away at Flandreau, S. Dak., Nov. 17, 84 years of age. Funeral services were held Nov. 21 at Our Savior's Church, Flandreau. Speakers were Dr. L. A. Pierson, the Rev. Richard N. Nelson (pastor loci), and a son of the deceased, the Rev. O. L. Levorson, speaking on behalf of the

family. Gurine Harmon was born Aug. 24, 1871, at Kensett, Iowa, and married Pastor Levorson in 1894; his longest pastorate was at Irene, S. Dak., from 1901 to 1939. Mrs. Levorson is survived by two sons, three daughters, and twelve grandchildren.

Sigurd B. Hill

Sigurd B. Hill, a member of Vangen Church, Mission Hill, S. Dak., and a veteran from World War I, died Nov. 8, in his 67th year. Funeral services took place Nov. 11, the Rev. Stanley Kvinge, officiating. Born Feb. 18, 1889, at Landvik, Norway, Mr. Hill came to the United States in 1907, living first in Nebraska, later in South Dakota. He is survived by two brothers.

ANNOUNCEMENTS

Christmas Eve broadcast, 10:30-11:30 p.m., from Christ Church, St. Paul, Minn., over radio station WTCN, the Rev. M. A. Egge, pastor.

Correction. In the announcement about the purchase of the Breck School, St. Paul, by Luther Theological Seminary in the issue of Oct. 25 the Breck School was referred to as a school for boys. Information has been received to the effect that there are also girl students in the lower grades.

"From the Jungles of Assam," a Santan Mission sound film in color, is now available. It pictures life among the 16,000 Christians living in the province of Assam in India.

Terms: Either (1), a free will offering to the work of the Santal Mission, a part to be used to cover cost of film; or (2): a $12.00 rental per showing.

Write: The Santal Mission
803 Phoenix Bldg.
Minneapolis 1, Minn.

SOUTHERN WISCONSIN CHURCH DEDICATED

The above picture shows the new church building erected by Trinity Church, Blanchard Wis., parish of the Rev. S. Clarence Benson. It seats 200 in its nave. At its dedic Oct. 30 the sermon was preached by the Rev. O. A. Hofstad, Madison, Wis. F Benson has served the congregation since its organization in 1933.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

40 acre farm, 12 acres plow land, in southern Minnesota, 8 mi. to Mankato, 1 mi. to ELC church. Old but good house, deep well, barn, granary, and garage. Nice grove. Price —$7,000. 20 acres more, 18 acres plow land, with fair house and garage, may be bought along with this farm. Price $6,000. 443-1A

160 acres, level, about 100 acres under plow. Modern house, other good buildings, some new, located along highway No. 56 in Dakota Co., Minn. All transportation conveniences. Near Lutheran church. Price— $28,000. 443-2A

80 acres, all tillable, nearly level, with very fine house, other buildings. Excellent location, on new surfaced road, near Lutheran church and country store, 7 miles from nearest town in Goodhue Co., Minn. Price— $14,500; terms. Immediate occupancy. 443-3A

223 acres, about 140 tillable, level, quality soil, lots of timber and good pasture. Good buildings, electricity. Fair location. Goodhue Co., Minn. Lutheran community. Quick session. Price—$9,500.00. 4

200 acre combination grain and dairy in western Minnesota. 6 room house. phone, other good buildings. 1 mile town on mail and school bus route. church 1 mi. from farm. Immediate p sion. Widow selling. 4

160 acre farm for sale in Otter Tail Minn. REA. Near Lutheran church. 4

22 acres, all tillable, with small H other good buildings. Complete with chinery, livestock, crop. On school bus Quick occupancy. Rice Co., Minn., Pr $6,000. 44

80 acres, rolling, with about 60 acres plow, balance timbered pasture. Large 8 house, other buildings. Electricity. Pr $10,500 with $3,500 down. Lutheran munity, Rice Co., Minn. 44

Businesses

Country grocery with modern living r attached. About 1½ acres, on main highway. Sells groceries, meats, seeds, oil Lutheran community, southern Minn Owner ill. Complete—$24,000; terms. 4

Independent weekly newspaper and shop in small eastern North Dakota t Good school, ELC Lutheran church. 44

FOR RENT

Two girls want girl between 17-2 share apartment with them in south M apolis. 44

WANTED TO RENT

Luther Seminary student and wife, no dren, would like a 3 or 4 room unfurn

rtment in Minneapolis or St. Paul area be available by Dec. 20-Jan. 1. Plan to during summer months. 443-12B

POSITIONS WANTED

Woman wants housekeeping position for lts or elderly couple, no invalids, on mod- farm or in town. Give details, wages. 443-13D

Housekeeper wants job on farm or in town, any state, for elderly Christian couple or lts. 443-14D

Teaching position wanted, elementary or ior high. 11 years' experience, also 3 years' erience in children's home work. Will sider institutional work. Desire Lutheran mmunity. Available about February 1, 56. 443-15D

HELP WANTED

Opportunity for good dentist in western nesota town with vacated practice. Office e in new clinic building. 443-16G

CHANGES OF ADDRESS

L. O. Anderson, 209 Manitou, Northfield, nn.

Robert H. Arneson, Independence, Wis.

Donald Ausland, 26th FAB, 9th Inf. APO 5, New York, N. Y.

E. H. Bredesen, P. O. Box 13, College int, New York, N. Y.

Thos. H. Collin, 547 45th Street, Brooklyn, Y.

Stanley Emerson, Lackland AFB, San An- io, Tex.

Earl C. Ericksen, Lutheran Orient Mission, bil, Iraq

Arthur Erickson, Lackland AFB, San An- io, Tex.

E. L. Fevold, No. 8 Seminary Campus, mo Ave. and Luther Place, St. Paul 8, nn.

Phillip A. Fretheim, Route No. 5, Sturgeon y, Wis.

Louis Hagen, Forest City, Ia.

Harold Hofstad, 1203 Victory Place, Bis- rck, N. Dak.

R. E. Hofstad, 927 McKinley, Beloit, Wis.

Theo. Homdrom, 30 Kommando Laan, ginia O.F.S., S. Africa

Amon O. Johnson, Jr., 765 McDonald ive, Reno, Nev.

O. R. Kleppe, Box 103, Snohomish, Wash.

Harold J. Larsen, 5625 E. 10th Street, cson, Ariz.

Joseph Luthro, Petersburg, Alaska

Harold H. Martinson, 3216 Pillsbury Ave- , Minneapolis 8, Minn.

A. R. Melsness, 202 18th St., S. W., Medi- e Hat, Alberta, Canada

L. T. Nilson, 1362 E. 18th Street, North ncouver, B. C., Canada

Donald J. Ostroot, 75th RCT APO 331, Francisco, Calif.

. A. Quello, Altoona, Fla.

Roland A. Saethre, 817th Eng. Av. Bn. O 243, New York, N. Y.

M. A. Steiestol, Ryley, Alberta, Canada

R. O. Stoeve, 4421 15th Ave. S., Minne- lis, Minn.

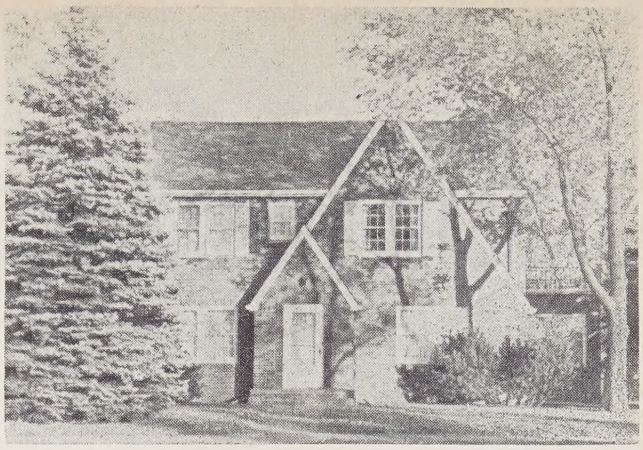
T. O. Torgeson, Box No. 684, Frankfort, h.

L. R. Vanderpan, Philip, S. Dak.

A. S. Waters, USS Philip DDE 498, FPO, Francisco, Calif.

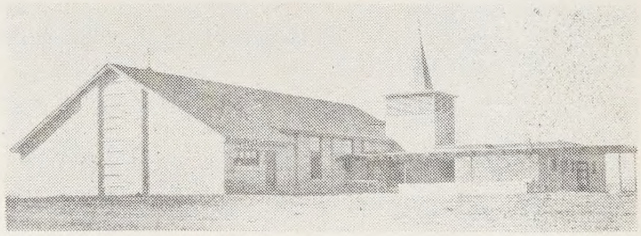
Horace Westberg, 197 Ruby Lane, Eugene, .

MINNEAPOLIS PARISH HAS NEW PARSONAGE



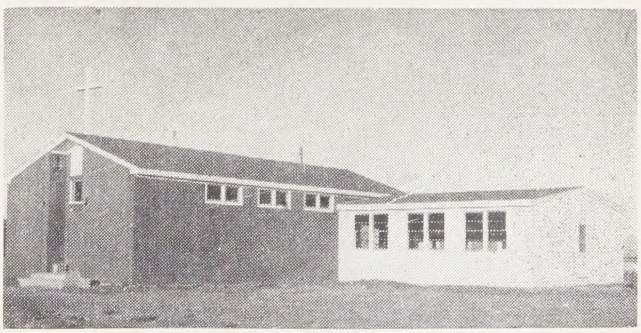
The picture shows the new parsonage recently acquired by Zion Church, Minneapolis, Minn., parish of the Rev. H. M. Knudsvig. The old parsonage next to the church, has been moved to give space for a new educational building now under construction. Costing about $172,000, it is expected to be ready by March, 1956.

WISCONSIN PARISH HAS NEW CHURCH AND PARSONAGE



Pictured herewith are the new house of worship recently erected by Bethany Church, Mauston, Wis., and the new parsonage built by the Mauston church and the rural Plymouth Church of the same parish. Both buildings were dedicated Nov. 27 by the Rev. C. M. Hanson, executive secretary of the Zion Society for Israel. The church, which has an exterior of Kasota stone, seats 250 in its nave, with overflow accommodations. Many hours of volunteer labor were donated by parishioners under the leadership of Mr. Edward Kastner. The Mauston parish is served by the Rev. Burnell A. Lund.

DEDICATION OF NORTH DAKOTA COUNTRY CHURCH



The church pictured above is located in the open country midway between Buford and Trenton, North Dakota. As it was built largely by volunteer labor it cost about $11,000. It has a wing containing a social hall. The church was dedicated Nov. 6 by Dr. L. E. Tallakson, president of the North Dakota District. Its pastor is the Rev. Peter N. Tengesdal.

In Loving Remembrance

Memorial Wreaths—ELC

And I heard a voice from heaven saying, Write, Blessed are the dead who die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; for their works follow with them. Revelation 14:13.

In loving remembrance of dear ones departed, the following gifts for the furtherance of the Kingdom of God have been given.

From November 14 through 18, 1955

Allen, George, Rugby, No. Dak., $2.50
Ambroson, Anna, Thompson, Iowa, $47.
Anderson, Mr., Mondovi Wis., $6.
Anderson, Mrs. Carrie, Forest City, Iowa, $1.
Anderson, Eivind, Hallingstad, A. E., Hollstrum, John, Tacoma, Wash., $15.
Anderson, Mrs. Emilie, Colfax, Wis., $8.
Anderson, John, Forest City, Iowa, $31.50
Aukland, Peder, Story City, Iowa, $40.
Bancroft, Omar, Keene, No. Dak., $1.
Batten, Roscoe, Newfolden, Minn., $7.
Bell, Theo., Hayward, Minn., $16.50
Berg, Miss Myrtle, Zumbrota, Minn., $3.
Blomquist, Clarence, Mondovi, Wis., $10.
Brandhagen, Mrs. Adolph, Lennox, So. Dak., $35.50
Bratseth, Miss Anna, Wahpeton, No. Dak., $3.
Breitsprecher, Jinny, Mabel, Minn., $1.
Brogaard, Fred, Canby, Minn., $4.
Buchanan, Mrs. Clara, Litchfield, Minn., $5.
Christofferson, Mrs. Christina, Forest City, Iowa, $7.
Christopher, George, Vincent, Iowa, $3.
Dakken, Theodore, Woodworth, North Dakota, $5.
Droen, Andrew, Clarkfield, Minn., $66.
Drogseth, Adolph, Kronberg, Mrs. Mina, Shaw, Benjamin F., Tomah, Wis., $15.
Dversdahl, Mrs. Anna, Portland, Ore., $25.
Egemo, Mrs. Sam, Story City, Iowa, $41.50
Feten, Clara, Brandt, So. Dak., $1.
Flosher, Mrs., Mondovi, Wis., $5.
Folvik, Mrs. Kirsten, Oslo, Minn., $30.
Goeman, Mark, Jeffers, Minn., $213.65
Gronlie, Mrs, Emma, Northwood, No. Dak., $10.
Groven, Halvor B. Badger, Minn., $1.
Gulleson, Mrs. Alette, Britton, So. Dak., $44.
Gunhus, G. E., Fosston, Minn., $2.
Haaland, O. M., Clarkfield, Minn., $1.
Hagen, Henry, Glenwood, Minn., $106.
Halvorson, Gilbert, Elgin, Iowa, $10.
Halvorson, Henry, Goodridge, Minn., $10.
Hanson, Hans C., Warren, Minn., $6.
Hanson, William A., Sioux City, Iowa, $3.
Harrang, Mrs. P. P., Fergus Falls, Minn., $4.
Hauge, Mrs. A. E., Radcliffe, Iowa, $12.
Helgerson, Minnie, Beresford, So. Dak., $15.
Helle, T. G., Goodridge, Minn., $23.
Henderson, Rev. Elmer, Lake Mills, Iowa, $58.
Hermansen, Mrs. Bessie, Tyler, Minn., $5.
Hilmoe, John, Colman, So. Dak., $23.
Holm, John, Halma, Minn., $21.
Hunter, Mrs. Anna, Story City, Iowa, $15.
Isaacs, Jimmie, Osage, Iowa, $4.50
Jensen, Hannah, Grantsburg, Wis., $6.
Johnson, Mr. and Mrs. Sam, Wahpeton, No. Dak., $25.
Jorud, Mrs. Stanley, Battle Lake, Minn., $52.
Kaisen, Mrs. Ole, Hawley, Minn., $3.
Karlstad, Gina, Fergus Falls, Minn., $6.
Kegley, Mrs. Helen, Berthold, No. Dak., $5.
Kitleson, Theodore, Forest City, Iowa, $15.
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N. H. NELSON, Treas

Winter Quarter

1956

January-February-Marcl

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EDITED BY DR. LOWELL SATRE

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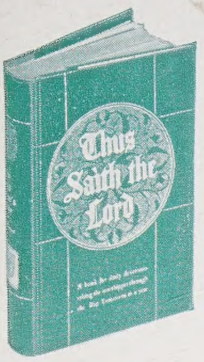

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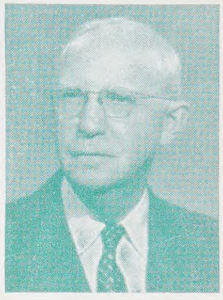

Dr. Martin Hegland, Professor Emeritus, Department of Religion, St. Olaf College, Northfield, Minnesota, has devoted most of his life to the work of Christian education. He is also well known for his work with the St. Olaf radio station WCAL.

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